1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

Guarani 514

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136 son gradually diffusing itself through all the members. It takes away the use of the foot, arm, ear, and eye on that side which has been bitten, and presently, passing to the other, causes extreme torture, continual delirium, and acute pains, especially at the extremity of the feet and hands, which contract a cadaverous paleness from being deserted by the blood, which is rendered torpid by the coldness of the venom. All this I observed in two Guarany youths who were bitten by a rattle-snake. Both were under eighteen years of age, both were robust and of strong constitutions. The first struggled with his pains twelve days, the other fourteen, at the expiration of which period they both died, the strength of the poison baffling the virtue of the most established remedies. Whenever I heard of any person's being bitten by a rattle-snake I immediately prepared him for death, by administering the sacrament to him, before the delirium began. An Indian woman, in the flower of her age and strength, was reduced to the last extremity by the pestilential bite of one of these rattle-snakes. However, to the astonishment of all, she escaped death, but having lost the use of her limbs, dragged on a miserable existence for many years.

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000 A letter dated Williamsburg, a town of Vir-

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304 184 too, one meets adults who have not suffered the mutilation. In southern Mato Grosso the pierced lip is considered the principal mark of distinction of the Kayová (also called there Tembekuá, "pierced lip") in contrast to the Ñandéva; the Kayová ridicule the latter as having "the face of a woman."

304 [177] [189] Among the Ñandéva of the Paulista coast, the group most influenced by the caboclo culture, the women pierce the ear lobes for the use of earrings. An Indian of this group also spoke to me about tattooing, for magical purposes, on both arms; nevertheless I did not observe any individual with marks of this nature.

302 [192] Few women wear the hair short; most of them let it fall loosely to their shoulders. The Mbüá woman, upon cutting the hair, divides it transversally over the crown, gathering it into two knots (odjíadjokuá), one over the forehead, the other at the nape of the neck; when the hair grows out again, the transversal division disappears, and only one knot is made in the region of the occiput. The Ñandéva women of the São Paulo coast like to make one or two long braids, which also may be observed as an exception among the Mbüá of this region. One young Ñandéva woman of the village of Itariri even used permanent waving, besides painting herself with rouge and lipstick. The men of the various groups have already adopted the haircut common among the caboclos, except for some /28/ of the more conservative Kayová, who keep the traditional hair-style: the hair falls down to the eyebrows in front and is also cut horizontally in the occipital region. Over the hair thus combed with a comb of splinters of bamboo, the paí, or religious leaders, wear the djeguaká, diadem of feathers, which is exclusively an ornament of the male sex in the religious ceremonies. The traditional way of cutting the hair in the shape of a crown is also to be observed among some Kayová women; the others, "more modern," let it grow longer.

[30] [192] [554] [178]

142 182 Cultural influences on the physical appearance are manifested in the development of the arm and leg musculature. The women have stout arms because of the daily use of the pestle. Men and women have very prominent calves because of the long walks

[147] [482] [164]

/28 cont./

142 and owing to the fact that the women have to carry on their
182 backs all the products of the plantings, while the men who work
[141] in the yerbales /stands of yerba maté/ of Mato Grosso must carry
[482] burdens of hundreds of kilos (the cause, incidentally, of frequent
[64] hernias or "ruptures"). The development of the musculature of
[535] the legs is also due in part to the almost daily dances in which all the members of the tribe participate.

163 The birth rate is quite high in all the Guaraní groups. In general a woman has ten to twelve children in the course of her
[165] life, but little more than half of them reach adulthood. There are villages in which child mortality is as high as sixty per cent. Yet I also know an old Ñandéva woman who had ten children, eight or nine of whom reached adulthood; this, however, is an exceptional case.

842 The Guaraní woman wants to have many children. For the
[824] purpose of facilitating conception, the Kayová women drink the tea of a plant called membý djá ú djá; they say that it is sometimes enough for a woman to pass near this plant to become pregnant. There is another plant that is used to promote the conception of male children. At least the Kayová and the Ñandéva prefer male offspring.

847 Among the Kayová and Mbbá there is said to be infanticide
845 of twins, and the strangulation of crippled children is also said to occur. But, with respect to the Ñandéva, I have noticed, for instance, a couple with twin daughters, both alive and one of them crippled; at Araribá I knew a Ñandéva family with twin children of the male sex. The different attitude toward twins is based, perhaps, on the great diversity of mythical representa-
732 tions in this respect. In the Kayová villages and among the
[828] Ñandéva of Jacareí I found dull and senseless individuals, who, incidentally, were treated with special affection. The father
[842] (Kayová) presented one of them to me as Tupí rymbá, /29/ "created by God," that is, conceived without there having been any sexual relations between the couple, and sent as a substitute for an earlier child that had died.

/29 cont./

854 In part the not very rational methods of raising the children
855 are responsible for the high index of child mortality. On the oc-
165 casion of journeys or celebrations, the children sleep in the open,
[164] exposed to the mist, becoming victims of grippe or pneumonia.
[536] During the dances, which extend from nightfall to the break of day, many mothers keep the infants riding on their hips, paying no attention to the violent shaking to which they expose them all night; only robust children withstand such practices. Thus cultural patterns are combined with the factors of natural selection.

515 The patterns of hygiene in force among the Guaraní are very rudimentary, which naturally promotes the spread of contagious diseases of all sorts. Ordinarily one does not see the slightest pre-
[828] occupation with body cleanliness. A Mbüá from Xapecó told me that "the Guaraní go about dirty, because they were really born to be poor." If there is a river close to the village, the young lads may once in a while take a bath, but solely for the purpose of cooling the body on a hot day or of having fun in the water. The Ñandéva of the coast say that, in the opinion of the "ancients," a morning bath would give "long life," a belief that, by the way, also exists in other native populations; they remember an old man who demanded that children take a bath in the river every morning, "in order to become strong," but they confess that the Guaraní of today "prefer to remain near the fire." -- The smell of sweat
[147] and smoke that characterizes them has been erroneously taken for a "racial odor."

164 Health conditions are not good. In the coastal villages, for example, many suffer from malaria, venereal diseases, frequent
[146] grippes, etc. The irregular diet and alcoholism reduce physical
[733] resistance. The Kayová of Mato Grosso have been decimated by
[751] tuberculosis, which readily spreads among them, not only because of the lack of cleanliness, but because of the custom of having many people eat at one time from the same dishes or cups, of preparing chicha (a beverage fermented with the aid of saliva) in large collective tubs, of not dispensing the chimarrão /a beverage made with maté/ and, above all, the tereré (a beverage of maté with cold water, taken by means of a suction tube), and, finally, by the nocturnal dances in the open air.

2: Schaden--44 E-4, 5 (1948-1954) 1962 SM4 Guarani SM4

/41 cont./

292 In more than one village I saw that the crosses used by the
778 doctor-sorcerers during the religious dances are clothed in the
poncho, a fact for which I have not found a satisfactory explana-
[177] tion. Perhaps there is influence from the stole of Paraguay and
many regions of rural Brazil, common on the crosses of the
Kayová and Ñandéva graves of southern Mato Grosso. Or is the
idea of a personification of the cross linked to this poncho?

291 /42/ But, aside from the poncho, the Kayová are also
familiar with the common poncho. The handsome red woolen
[192] poncho of industrial manufacture -- the pyhĩ or puihĩ of the rural
[435] populations of Paraguay and even of southern Mato Grosso -- is
one of the great aspirations of every Kayová, but inaccessible for
his purse (it costs about four hundred cruzeiros). In the village of
[192] Dourados there were two Kayová who possessed a poncho made
from sheep wool (ovetxá tagué), both made by women of the
tribe. The larger one measures two meters long and 90 centi-
meters wide, being provided with fringes on the narrow sides; it
is made of coarse threads of grayish wool and on each side has two
dark bands very close to each other, which give it a very distinc-
[428] tive touch. The poncho belonged to the chief of the post, who
had inherited it from his father. The second specimen is much
smaller; it is barely 110 centimeters in length, with an average
width of about 75 centimeters; it is also of grayish wool, having
in the central part a dark stripe of about 20 centimeters. The
Indians told me that in both ponchos the light wool as well as the
[171] dark is of natural color. Woolen ponchos also occur among the
Chaco Indians.

A complementary piece of male Kayová garb, although of much
[192] more recent origin, is the aparato (corruption of "alpargata"), a
[177] sandal of leather with rubber soles, which the men make from
automobile tires. A good present for a Kayová is a pair of soles
of this material, for the aparato, in general use among the yerba-
maté workers of the region, is very suitable for working with
heavy birdens on the damp and slippery ground of the yerbales. It
[482] is to be noted that the yerba-maté worker carries on his shoulders
[147] up to thirty Paraguayan arrobas or three-hundred kilos of

Chiriguano SF10
Choroti SK6
Mataco SI7
Tehuelche SH5
Caraja SP9
Tucano SQ19
Guarani SM4
Timbira SO8
Araucanians SG4
Paez SC15
Canari SD4
Jivaro SD9
Aymara SF5
Ona SH4
Yahgan SH6

/For information on genic locations based on Streng's diagram of co-ordinates of the blood groups of the natives of South America, see: 4: Hill et al., SS18 Warao, Category 116, pp. 107-114./

2: Schaden--45 E-4,5 (1948-1954) 1962 SM4 Guarani SM4

/42 cont./
291 yerba maté (1).
[482]
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[171]

1. /From p. 44 of the original source./ This type of sandal is also used by the Indians of the Andean regions. Cf., for example, Karl Schmid, 1951, p. 78.

[178] The traditional attire of the Kayová women seems to have disappeared completely. According to a description obtained at Amambai, it consisted of two pieces, the tupái and the váta. The tupái, made of "four meters" of cloth and closed by means of a lateral seam, corresponds to the men's txiripá, having more or less the same length. The Indian woman "throws it" around her waist in the manner of a skirt, and in such a way as to cover the front of the body in three layers. It is not fastened with txumbé, but simply by a fold of the upper edge. [286] For making it only coarse cotton cloth was used, woven by the women themselves or of industrial origin. The váta (from "bata"? /Port. bata, "dressing gown"/) [192] is a blouse with sleeves, which falls to the waist.

291 178 Inasmuch as the Kayová women never conduct religious ceremonies, and therefore do not use ceremonial garments, it is understandable that the female garb disappeared more quickly than that of the men. /43/ The ponchito and the txiripá could survive longer, because they were connected with functions important for the life of the collectivity.

291 [192] Among the more northerly Kayová I have not heard any references to the female garb of two pieces, but to the typói, a sort of cotton sack, which falls to mid-calf, having three openings in the upper part, one for the head and others for the arms. Tupái and typói are, perhaps, variants of the same primitive garment.

291 184 Although on the way to disappearing, the relatively rich clothing of the Kayová contrasts with that of the Nandéva and the Mbyá.

Among the Nandéva of the coast one no longer sees any piece of the traditional clothing. Those of Mato Grosso wear, as we have seen, the txumbé and, rarely, the txiripá, similar or equal to those of the Kayová. The ponchito, however, seems always to have